or India, but their gratitude and affection has not Deen received in the right spirit. There has been a tendency for missionaries to return to their own land and to exploit the weaknesses and faults of India to-day in order to get sympathy and to raise money for their vtark. Under the foe of constant criticism fr^m educated Indians, this is getting less common now. Missionaries are being criticised by Christian and non-Christian alike. The non-Christian criticises them for their tendency to be exclusively concerned with winning converts, even when converts have no adequate experience of full conviction, and to be less than just to the good things in other traditions than their own. I remember some years ago a Hindu journal bitterly referring to "theocratic imperialism." So the useful service offered by hospitals, schools and educational institutions is vitiated by the conscious subordination of it to the purposes of prose-lytism. Many Hindus have deeply resented the eagerness which some missionaries have shown recently in cultivating Dr. Ambedkar (the Untouchable leader), as an instance of the missionary attitude that the difficulties of Hinduism are his opportunity. There is far too much talk of missionary "fronts" and military metaphors for mission work.

Missionaries are also criticised for a certain aggressiveness and lack of simplicity in comparison with the simplicity and humility which India has traditionally looked for in her holy men. Nationalists and Socialists criticise the missionaries for their only too frequent lack of sympathy with Indian aspirations, Americans can take shelter behind the neutrality pledge which they are made to offer, btft this is no justification for silence when there is need for outspokenness; still less is there excuse for British missionaries in this respect. When one or two missionaries spoke out in indignation during the "troubles" of 1930-2 they were only too often disowned or even betrayed by their fellow-missionaries.